EIGHTH

ANNUAL REPORT

OF THE

BOSTON FEMALE

ANTI-SLAVERY SOCIETY.

PRESENTED OCTOBER 13, 1841.

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DOW & JACKSON, PRINTERS,
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REPORT.

This day completes the eighth year of the existence of the Boston Female Anti-Slavery Society; and its return demands of us the customary glance of retrospection, by which we have ever been able to cheer and strengthen each other for the future.

Never was the contemplation of the past so encouraging. Experience has taught us how to interpret its lessons, so that events, which once looked hostile to the cause of Freedom, now seem the fitting preparation for her advancing steps. We seem to behold all the discordant elements of society working together unconsciously for the liberation of the American slave. Is the church the bulwark of slavery? The very fixedness of her position, as such, is awakening her most excellent members to the necessity of disuniting their honor from her assembly. Her denial of the applicability of her principles to the question of slavery breaks the charm of moral perfection, that made her powerful in the hearts of man. Deserted of that which gives her the character of a true church, her crumbling walls will soon cease to encumber the path of reform. Are the ministry—the leaders of the church—zeal-

ous in proclaiming their fraternity with man-stealers? Every soul that becomes deeply penetrated with the love of freedom, and the determination to impart it to the enslaved, is obliged to go forth to the work, overcoming the binding sense of human authority; and thus gains, at the outset, its fitting discipline. Are our statesmen on the watch to strengthen slavery at the expense of the rights of the free? The free are thereby aroused to the perception, that 'all liberties are united—all despotisms are one;' and self-love unites with social, for the extinction of slavery. Thus all things are working together for good to those who love Freedom, and are laboring to give her blessings to the slave.

We suffer no remorseful pain, in view of the little we have been able to accomplish the past year, either as individuals or as an association. It is all we could: and experience has taught us to wait patiently for the results of our labors, as knowing that no labor is in vain in the Lord. How often, even after a long interval, have we seen even our feeble exertions mightily prospered, because they flowed in with the ever onward course of God's providence! The seed sown one year almost despairingly, springs up in triumph and in joy the next; and now we go every year to the seed-field with assured hope.

How few, how trifling seem our most important efforts in the enumeration! Here are two and a half millions, held as slaves; and sixteen millions of freemen, so debased in soul by finding apologies for the deed, that the demands of justice, the claims of generosity, the tears of mercy, the principles of republicanism, and the teachings of christianity,

which all so powerfully second the pleadings of the abolitionist, come to their hearts in vain. What are are we able to do—what have we last year done, to relieve all this suffering, to rectify all this error, to enlighten all this ignorance, to rebuke all this wickedness, and to awaken in all these hearts the slumbering principles of freedom and philanthropy that ought to reign in them?

We have but scattered a few books, held a few meetings, signed and circulated a few forms of petition, sustained and sent forth newspapers, and raised a little money by the sale of the products of our ingenuity and industry. But if we have done what we could—if we have bent our whole spirits to the sower's toil, we need not be discouraged by this recapitulation. It is merely through the darkness of the general heart, and the perverseness of the general will, that slaves are held in the United States; and it is with that heart and will that we have been busy, through our various small instrumentalities as an association. We have but to labor to increase them. Our hearts are more deeply than ever moved with what the times demand of us, both of exertion and sacrifice. But it is no mere spasm of benevolent feeling, to die away, and be forgotten, when this day's sun has set. The love of freedom, and the wish to impart it, have become the breath of our life. With every sun that rises, we send our spirits abroad to devise plans for securing the sympathy of others, which we use the day to execute; and thus by example more than precept, we plant our cause in the hearts of the advancing generation.

Our experience confutes the assertion of Dr.

Channing, that organization weakens individual energy, cramps the freedom of the individual mind, and confines it to the contemplation of one idea, till its judgment of the relative importance of things is impaired. It is not so with the anti-slavery associations. In proof of its tendency to strengthen and help the individual, we need but point to those of our members who are best known by the publicity of their labors, and therefore the fittest exemplifications. It is with heart-stirring admiration that we look at Abby Kelley and Lydia Maria Child; and while we rejoice in the fresh strength, renewed activity, broader views, and freer action that have been ours ever since we knew them, we feel confident that their usefulness has been no way impaired by association with us. If a subtle distinction be attempted between *associated* and organized action, we can declare ourselves unable to discern where the difference obtains. The man who asks his neighbor for help to lift a weight too great for the strength of one, and says, 'Raise you this side of it, while I lift the other,' is acting in organized association, as truly as are the Anti-Slavery Societies; and finds, like them, that the strength of each becomes the strength of all.

For the idea that individual freedom is infringed upon, we see not the smallest foundation; for so long as all are of the one mind that brought them into association, there is no *room* for an effort to impair freedom; and when the minds of any become changed, no effort can retain them in it. The association has no power of excommunication: it is merely a union for a business-purpose, by those who

wish that business done, liable to no inconveniences but those inseparable from human nature, and which find a place in every form of social life.

With regard to the often expressed fear, that the mind becomes narrowed by the contemplation of one subject, we reply, not if that subject be connected with moral truth. Upon the line of *that* great circle, whoever steps is led onward and onward forever, still ascending. To the Anti-Slavery cause we owe an enlargement of heart, a training of intellect. and a flow of general sympathy, which we never knew before we made that cause our own, and which is fitting us for all the other labors and duties of life. Having thus our own experience to justify us, we hesitate not to entreat all who love the cause of freedom, and would fain serve it, to unite with us; giving and receiving aid. They will find that such associations as ours carry, in themselves, the antidote to the evils apprehended. We have found that the indolent, the ambitious and tyrannical, the wilfully narrow-minded, will not remain in them, so powerful is the rebuke their activity, equality and enlarging tendency continually administer.

If a general survey of the cause, during the past year, is cheering, the examination of the particulars which go to make up the scene is not less inspiring.

With much labor, inconvenience and sacrifice, we helped to established the 'National Anti-Slavery Standard.' The good it does in the cause outgoes our most sanguine hopes. Its circulation already equals that of any other anti-slavery paper, while its excellence gives promise of a more extensive one than our former national organ, the Eman-

cipator, ever enjoyed. May it ever be borne, as now, spotless in front of the anti-slavery host; and in every hour of peril or of pain, may we throng round it the closer in love of its adherence to principle, as the ranks of those who read it merely for its rare literary ability, fall away.

Another most cheering token of the times is the decay of New Organization. That device of the enemy is now seen in its true colors, and 'to be hated needs but to be seen.' It has, in Massachusetts, resolved itself into its original elements, pro-slavery, indifference, sectarism, disappointed ambition, and personal ill-will. Its last efforts of malignity, made in England, will but show our friends in Great-Britain with what character of mind, in America, the members of the London Committee most readily assimilate. The leading members of that Committee are seen of us in the attitude of circulating, with joyful diligence, the most unfounded aspersions against the American Society and its members. For the more complete information of all our members, of the character displayed by the members of the London Committee, we refer them to the speech of George Thompson at Glasgow, and to those of Wendell Phillips and John A. Collins on their return from Great Britain. As the latter have never been published, we preserve the following report made at the time for the information of such of our members as were not present on that occasion. It is a deep disappointment to be made to see, thus painfully, the real character of the London Committee, but the feelings it excites are not new. We have before felt what it was to meet the thrust of

selfishness, where we looked for the irradiating presence of a noble disinterestedness; to see treachery scowl in the faces that once looked bright with truth. If there are those among the London Committee who are guiltless of participating in the unmanly and unchristian conduct of which we speak, how gladly shall we receive the knowledge of it!—for contempt is an emotion we most unwillingly admit to our minds, although it is the one most readily called forth by this co-operation of the members of the London Committee with New Organization for the destruction of the American Society. We cherish feelings of pity and forgiveness for all, however despisable and wicked their conduct; but we trifle with our own moral sense to characterize such conduct as otherwise than despisable and wicked.

At a recent meeting of abolitionists, in the Chardon-street Chapel, to welcome home those friends who had been so long abroad, Mr, Collins gave a short sketch of the incidents of his absence. In the course of his remarks, he spoke of the conduct of Joseph Sturge, in circulating through Great Britain slanders against Mr. Garrison and himself, for the purpose of depriving the American Society of the sympathy and aid of British abolitionists. 'I met Joseph Sturge afterwards,' continued Mr. Collins, 'at the house of his cousin, Thomas Sturge, with whom I was breakfasting. 'Joseph, I am glad to see thee,' said Thomas, when he entered. 'Now, thou and John A. Collins can talk this whole matter over.' What did Mr. Joseph Sturge do? It may be thought he would say, 'Friend Collins, I am glad to see thee; for I received not the best accounts

of thee from America, which I immediately circulated all over the kingdom, fearing lest abolitionists might be imposed upon. Now, if these statements can be disproved, of course I shall rejoice to counteract them; and, of course, as a just man, shall rejoice to hear both sides, that I may be prepared to act justly.' That is what might be expected of a man professing to love justice and the anti-slavery cause. But what *did* he say, actually? He put his hands out against the table before him, as if to keep me off—turned pale, and red, and all manner of colors, and declared that he must leave the house, if this subject were entered upon!'

Mr. Phillips succeeded Mr. Collins as follows: 'In connection with what my brother Collins has remarked of the character of the abolition he was obliged to encounter, I agree with him exactly. I can form no judgment different from his own, with regard to the letters circulated by it from this country. When Nathaniel Colver sent those letters, he knew that if, instead of stating what he did to the Quaker to whom he sent them, he had said that there had been a Convention sitting to inquire into the nature and claims of the Sabbath, Church, and Ministry, as at present existing, he knew that Quaker would have been bound, by his Quaker principles, to think all the more highly of those whom he represented as instituting the inquiry. He would have been bound to welcome the intelligence; but Nathaniel Colver knew that by the use of the word *infidel*, he could touch a string which the true statement of the case would by no means cause to vibrate. If he had informed those gentlemen of the

London Committee, of the *facts* respecting the Convention,—no matter what his opinions had been respecting its character,—they would have been received as the natural results of the prejudices of a fee'd priest. But he called it an infidel Convention, without giving the facts respecting it; and he knew that he should thereby awaken all the petty prejudices that the true statement would have left untouched.

Let me tell the friends what use was made of these letters. They were taken to a public copyist —the same employed to copy all the official documents of the British and Foreign Society—caused to be copied in the same manner as its official documents are copied—done up with the same envelope with them—sealed with one of the signets of the Committee, and dispersed all over the country. They knew that, by so doing, they gave them all the credence of an official paper. They knew that every man received them as such. When the Dublin Society sent to demand of them why they circulated such unfounded assertions, they refused all explanation; they knew they could make none. They were afraid to attempt to make any. There never was an act that gave so deadly a stab to the anti-slavery cause in America, as that course of theirs. Nothing that can operate towards exonerating the American Society from the charges they put forth against it, is permitted to appear in their paper; while every effort, both open and secret, is made to deepen the false impression they wish to produce. Their paper is utterly sealed to any thing that can correct this false impression, yet they claim

to be the channel through which information is to flow to the British public! One instance, let me give, of the course they adopt. Certain resolutions against Buxton's African civilization scheme appeared in their paper, which gave offence to some of their friends; and they expressed their disapprobation to the Committee. Their answer was, 'We are not responsible; for, in order to sustain the paper, we promised, at the beginning, to receive all paid advertisements.' Within a month or two arrived the resolutions of a great meeting in Palmyra, New-York, contradicting the slanders they had put in circulation. They were sent to them for insertion as advertisements; and they were *refused!* (*base! base!* from the meeting.) Can such a Committee deserve the confidence of abolitionists? (No! no! from the meeting.) Do they deserve any longer the high place they have occupied in my mind? Mr. President, it is a pain to me to be undeceived in such a case as this—it was so grateful to my feelings to yield esteem and honor. I reverenced the names of Joseph Sturge and John Scoble, and the London Committee. But little as was the time I was there, I was compelled to feel that they had forfeited the esteem of abolitionists. They have not dared to meet the crisis that presented itself to them. When asked why they had slandered the American Society, and its members and representative, they made no answer. They owed it to Garrison—they owed it to all the absent—they owed it to the American Society—they owed it to the cause —they owed it to themselves:—but they made no answer.

I cannot sit down, Mr. President, without expressing my contempt—my indignation, at the baseness and the wickedness of this attack of Mr. Colver, Mr. Torrey and others—but I have not words to express them fully. I cannot believe in the sincerity of that philanthropy which uses such means as these. However broad the circle of anti-slavery sympathy, I do not see how it can take in such men as these. Horace says that he would not put to sea with a scoundrel. Sir, I agree with Horace. There are men, whom, if about to make a voyage, I would not go on board with.' [Strong and continued expressions of applause.]

It is doubly grateful to turn from such a spectacle of meanness as is here unveiled, to the friends to whom we owe it that such machinations are detected and condemned. Our dear and well remembered friend George Thompson is unwillingly obliged by these developements to stand in opposition to those whom he could not have suspected of such turpitude. The British and Foreign Committee have at length made him know them.

To Elizabeth Pease, Elizabeth Ashurst of London, Jane Wigham and Harriet Gardiner of Edinburgh, Anne Knight and Harriet Martineau—to the women of Dublin, and to the women of Glasgow* in particular, whose animated address to the women of Great Britain has brought a multitude into co-operation with us, we present our assurances of grateful sympathy for the cause's sake. May God bless all those whose hearts no obloquy or proscription can sunder from us, while we continue faithful. We wish not to pass with them as either Orthodox or Heterodox,

Calvinists or Unitarians. We inquire not whether they are christians or infidels. It is enough for us, as abolitionists, if the same mind be in them that was also in Christ Jesus, that all men should be free. It is one of the most blessed influences of the anti-slavery cause, that, in the exercise of the powers it calls out, and in the fulfilment of the duties it presents, all desire to build up theological divisions dies away. It is proof enough against the sincerity of any man's abolition, that he asks, in an invidious spirit, what his fellow-laborer *believes*. We each lament what we consider to be error in our neighbors; but when we have obtained their help for the anti-slavery cause, we consider them as *doing the will that will show them the doctrine;* and it is not at the moment when the Jew and Gentile unite to raise a wounded brother, that they will be sounding the great theological gulf between them. As abolitionists, we take our places with all whose allegiance is to freedom—in whose souls is no place for wrath or doubting—and who are anxious that all divisions of heart, occasioned by more or less love of freedom, and in which *less* is seen treacherously stabbing more because it *is* more, should be brought to an open issue. Then all are compelled by their sympathies to take their true position, as at a final judgment-seat, and each man pronounces the doom of his own judgment. However trying, however painful, however hated the position, let us never fail to be found on the RIGHT hand; and may God strengthen us for the most severe service evermore.

Amongst the things unfavorable to the progress of the cause, we look upon the third political party

as most unfavorable. We observe its effects on the minds most interested in it, and we see that they are greatly to be deprecated. We are as truly aware of the strength of the temptation it presents, as though we ourselves possessed the elective franchise. Though *only women*, we have 'all one human heart,' and see how indolence is cheered by the hope that the *party* will do its work—how ambition is flushed with the hope of dominion which it means to use aright, but which the nature of ambition never yet permitted. We witness the very process, by which a holy zeal becomes a bitter party-spirit, and substitutes the political advancement of men for the work of promulgating principles. We see that the process, by which a man rises to office, unfits him for its duties. A most striking instance of this we have in the case of the Presidential candidate of the third party. He stabbed at the vitality and integrity of the cause to procure a nomination, offered up the American Society as a propitiation to public sentiment, and bartered away his own integrity to preserve its organ, the Emancipator, in his political service. Such is the power of party to efface the distinctions between right and wrong in men's minds, that men who saw clearly how the cause was periled by the action of such a man as one of their anti-slavery committee, can hope that he may yet be made a useful tool of in a political campaign. Our struggle is with the moral sentiment of the community; and how much do we elevate it when we set up for its suffrage, a man whose claims our own moral sense rejects, because he has descended so near the level of the community as to excite a hope that he

may become *available?* Men long for a *visible standard*, round which to throng: all they gain by its being *visible*, they lose by its being moveable, as this deteriorating measure of independent nominations has shown us. It is only the unseen that is eternal: and he who would succeed in moving this world, must plant his standard in the other. Read the noble strains of the Scriptures to the man, and you stir up his moral nature to the work of converting the world. 'A thousand hearts are great within his bosom,' and no temptation, no violence, can seduce or drive him from the work he loves. Appeal to his self-interest—his love of victory—his dislike to being alone—his terror of being an abstraction—show him the cause in the light of Colburn's Arithmetic, and you have withered up his strength. What he first adopted as a means, at length becomes an end. His soul is dragged earthward, and deprived of its most precious energy by that smallness of its predominant idea, the inauguration of a president. His voice becomes a shout, and is no longer a prayer. While, on the contrary, the regeneration of a race, the redemption of a people, is a thought that continually enlarges and strengthens the soul, and braces and cheers it for labor and for sacrifice in its promulgation. That powerful idea can seize on the men who chance to occupy presidential and congressional seats: it will do so, long before the candidates of the third party have climbed into them, and then, too late, men will regret the political labor they wasted.

> 'Give a grand object if thou wilt upstir
> The deep foundations of humanity;

A narrow sphere doth narrow in the soul;
A larger prospect makes more large the sense.'

Is it said that a caucus of the third party is only an anti-slavery meeting? Why, then, is not an anti-slavery meeting as good as a caucus? It were so indeed, if men's minds had not descended to the idea of force, instead of freedom, at the sacrifice of strength. When they have done that, they can no longer perceive the great truth, that this kind of effort, instead of reviving the principle of liberty, merely strengthens the principle of authority.

We urge on the American and the State Societies, as a most important consideration, to keep in advance of this movement, nor suffer it to drag them, backward by the skirts. But for them even that low form of the anti-slavery principles never could have existed; and while they keep onward in their appropriate work, they will enable the numbers who follow, to pass safely through this quagmire, to higher ground. All who have a spark of the real love of liberty in their hearts, will in process of time see that political drilling has nothing reformatory in its tendency; and that abolitionists, by stopping to undergo it, are really blocking the way of the advancing people, by taking the very position they are coming up to occupy. It is with a pure satisfaction that we say within ourselves, as we pay over the money we raise for the Massachusetts and the American Societies, 'no widow's mite of all the sum will be expended in paying intriguing politicians' to 'manufacture notoriety' for unknown candidates. No infant's offering at the shrine of humanity will be squandered in miserable caucussing; but every

fraction will be expended in the promulgation of those pure principles of freedom and philanthropy, which constrain all who adopt them to act aright in every relation of life, without requiring them to bend their necks to the despotism of party.

There is an evident increase of good feeling towards the cause, in the hearts of many. An increase of numbers is a most cheering, though not *the* most cheering thing in a cause whose strength lies not in the array of numbers, but in the truth, the devotedness of the few. But we are greatly rejoiced, for their own sakes, when we see men and women, who have been hitherto *mere* clergymen, lawyers or literati—mere mechanics or merchants—mere gentlemen and ladies—beginning to awaken to the exercise of their highest functions as lovers of freedom and humanity.

May we be pardoned, if, after so long a struggle unaided and alone, we rejoice to see a disposition in others to share the labors incident to such a cause as ours, and which would wear heavily upon the flesh, were it not that the 'inner man is renewed day by day,' by every labor of love? We entreat of all whose minds are just awaking to the claims of Freedom, to aid the small instrumentalities we are putting in operation for the promulgation of her principles. Meet us where we are: and if our measures are good, though small in your estimation, lead us on from them to more enlarged and enlarging ones. We only require light. 'Give us to see'—and it is all we ask. Perhaps in process of aiding us, you will perceive that the humblest means are often the most effectual, and that where the hearts of men are

steeled and guarded, it is by some small crevice that our principles can best pass, to effect a lodgement.

Our seventh annual Fair now occupies our attention. We urge upon all our members, scattered over the Union as they are, each to remember and aid it. Let those who have money spend, and those who have ingenuity and taste be spent; and let all remember that labors, which would be trifling and frivolous if performed for ourselves, when done for others, are ennobled and sanctified. Let the assistance and encouragement we receive from devoted friends of the cause in England, Scotland and Ireland, stimulate us to fresh exertion.

The petitions, as usual, demand our care and exertion.

We have secured suitable forms of petition by conferring with the Board of Managers of the Massachusetts Anti-Slavery Society. We earnestly urge upon the anti-slavery women throughout the State, the importance of procuring signatures to these forms. A new question is this year raised. The Legislature will be called to say, at the coming session, whether, in its grants to rail-road corporations, it contemplated the possibility of outrages on the rights and persons of the citizens.

The petition to Congress for such AMENDMENT OF THE CONSTITUTION as shall either abolish slavery, or explicitly exonerate the people from all obligation to sustain it, is one involving many considerations, and therefore cannot be set aside so easily as the others have been.

The petition for the repeal of the law prohibiting

the intermarriages of persons of different colors should not be allowed to fail this third year, if women's signatures are of any avail. While the doctrine of the equality of man is dear, or the virtue and purity of man is desirable, we are bound to labor for the abrogation of a statute which tends to demoralize and degrade any portion of our fellow-creatures.

In the petition for the recognition of the republic of Haiti, by the establishment of the customary commercial and diplomatic relations, it has not seemed wrong to us to appeal to considerations of a pecuniary nature, in aid of our grand reason for asking it, that it is wrong to make a difference in color a reason for treating a whole nation with indignity. Let us look, for a moment, at the cost at which our absurd prejudices are indulged. We consider

First, that the United States, being the only nation which is not placed on a footing of reciprocity with that Republic, we are therefore obliged to pay a duty on imports of 10 per cent. and 9 per cent. additional tonnage duty.

Second, that we imported more from Haiti in 1837, than from either Prussia, Sweden, Norway, Denmark, Belgium, Portugal, Sicily, Austria, Turkey, Morocco, Greece, Chili, Peru, or Buenos Ayres—in all of which countries we have Consuls, and in some an expensive embassage.

Third, that the trade of Haiti is of greater proportionate value to us, being chiefly carried on by our own shipping; thus adding the profits of the carrying trade to those of ordinary mercantile exchanges.

Fourth, that we could then come into the market with the domestic products from the eastern States, such as Codfish, Mackerel, Herring, Oil, Soap, Candles and Lumber ;—from the western States, with Pork, Lard, Flour ;—from the middle States, with Cornmeal and Flour—and undersell the British merchants who now undersell us with a very inferior article ; and even in the sale of East India goods, we could at least compete with other nations.

Fifth, that the fact that our vessels can carry thither the produce of foreign countries, and be admitted to an entry from any foreign port, besides getting return cargoes, which, from the English Islands, is for the most part impracticable, renders this trade peculiarly desirable.

Sixth, that the increase of the population of Haiti, since 1804, from 400,000 to 900,000, and the yearly increase in the productions and exports of that island, authorises the inference that this trade will continue to increase in importance.

We suggest to abolitionists the idea of making every meeting, whether of town, state or county society, a medium for obtaining signatures. Let speakers devote part of the time to the appeals and explanations that the case demands—let plenty of pens and ink be in readiness, and abundance of the forms of petition be prepared, so that persons, who pass in and out, may sign without inconvenience ; and thus many weary footsteps (which are never grudged when necessary) may be spared. There are, possibly, congregations in the State, whose services would not be disturbed by such an effort to raise their *brethren* ' out of a pit on the Sabbath day.

Let all professedly religious congregations consider, whether such an effort would not make those services more pleasing to Him to whom they are an abomination, if the hands that offer them are sustaining slavery. Wherever no anti-slavery meetings are regularly held, make these forms of petition the occasion of calling them. In every public place, ordinarily used for such a purpose, let the petitions be laid down; and in neighborhoods where only personal explanation and effort will avail, let them be carried from door.

Our hearts go forth with them, and sympathise with this and all other anti-slavery labors, determining to act as we would do were our own children numbered among the two and a half millions in slavery.

But our most efficacious means is free speech. Wherever we know the cause to be a stumbling-block and a cause of offence, there is the place that needs its reforming influence, and there, at whatever peril to ourselves, are we bound to introduce its consideration, with all meekness and long-suffering, yet as remembering that earnestness and devotedness are our only means of making the impression we desire in its behalf. Those who are blind to the force of our arguments, must needs feel the warmth of our zeal; and there is that in every human heart, which acknowledges that it is good to be zealously affected in a good thing.

As the nature and importance of our cause begin to be comprehended, fewer words are needed, in the shape of reports. There is less need of self-defence, for we have lived down calumny. Our

principles, having in this region of country overcome outward obstacles, leave fewer traces to record in outward events. It is with spiritual obstacles that they are now in conflict, and it is a conflict that is as yet invisible to the outward eye. It is going on in every church organization, and its end will be the destruction of every church organization which harbors the spirit of slavery.

It is only when the terrors of some, and the treachery of others, dispose them to yield ground, that our host is thrown into disorder, and that recapitulation and explanation make many words necessary. At the present moment, it is only necessary to remind each other, that Clerical Appeal and New Organization were but the yielding of the feeble to the assaults of the corrupted religious sentiment of the country, which selfishly shelters slavery, and throws its influence against the oppressed. This corrupted religious sentiment, which worships the shrine instead of the Deity, and denies the Deity to preserve the deserted shrine, is what we have to battle with. Let us not suffer the host to be a third time turned back by any pretences, however subtle or specious.

The most recent pretence is an old one revived, that, in this cause, the many are used by the few, and that 'Mr. Garrison wants to be a leader.' Six years since, this was the cry that was raised to stay the march of the cause; but it has ever proved ineffectual. God gives to some men the gift of influence. Let not those who have other gifts envy those who have this; but if they covet a responsibility so weighty, let them strive to attain it in the

only way, in which, in the anti-slavery cause, it is attained—by the completeness of their self-sacrifice.

Finally, dear friends, let us go on as we have begun, in unshaken resolve, and unfailing compassion, with a single eye to the triumph of our principles in the hearts of all with whom we are in communication. Let us, by speech and by life conjoined, recommend them to all, and leave the result to God.

